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ABSTRACT

The purpose of this paper is to discuss some of the ways in which language teachers may train themselves to teach culture and to deal with some of the problems encountered in presenting culture to students. The language teacher must first attempt to find a viable description of "culture" by reading various books and journals. In order to find information about various cultures, the teacher should use reference tools such as bibliographies, syllabi, handbooks, and informal works of a more popular or anecdotal nature. Many guides are available which present various ways of teaching culture. Cross-cultural analysis is an effective method for introducing the target culture. After completing a study of the culture, the teacher must decide how to present this culture to the student, what to present and in what sequence. The teacher must be selective as an entire culture cannot be taught even in a four-year course. Audiovisual aids are essential if the students have no access to the target culture. The teacher must realize that culture is an important aspect of language teaching. (CFM)

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The Culture Component in Second Language Teaching

James W. Marchand

Anyone who teaches language is teaching culture, for it is not only through language that we convey culture and cultural values best, it is language which is the means for man's articulation and cognition of the universe in which he lives (Whort 1956; Freedle and Carroll 1972). Whorf was merely restating an old truth when he held that each language slices up the amorphous content of nature in its own way, for it has been held since Aristotle and the Stoics that language and thought are so intertwined as to be inseparable (Vygotsky 1962; Gipper 1963; Küng 1963). To know a people's language is to know that people's thought. Even "Useful Words and Phrases" can tell the student a great deal about a culture.

There are, however, many things about a culture which are best learned by direct discussion, e.g., political structure, history, geography. In recent years, there have been numerous calls for increasing the "culture component" of language teaching. As a result of the latest rash of attacks on language requirements for college undergraduates, many universities have instituted "Culture and Civilization" courses to replace the traditional language courses. Such concerns are not at all new to language teachers: The 1898 Committee of Twelve of the MLA, the 1929 Coleman Report, the postwar offshoots of the ASTP (Matthew 1947), the "Qualifications for Secondary School Teachers," drawn up in 1955 by the Steering Committee of the MLA Foreign Language Program, and the 1964 MacAllister Report (MacAllister 1964) all called for a strong culture component in the language classroom. It thus seems necessary and desirable for language teachers to make every effort to introduce culture into their courses. Unfortunately, most language teachers do not have the expertise in such things as sociology and anthropology and other relevant disciplines needed in order to offer a valid treatment of the foreign culture to their students. The purpose of this article, along with a discussion of the culture component per se, is to discuss some of the ways in which language teachers may train themselves to teach culture and to treat some of the problems which may be encountered in presenting culture to students.

Since the discussion is devoted to "The Culture Component in Second Language Teaching," I shall try to choose examples from various times and places. Although as a German teacher, I naturally lean towards Standard Average European and German, I shall have to avoid discussing any one culture or culture area to the exclusion of others. This may make for a certain vagueness for those to whom the examples are foreign, but it should mean a gain in cultural awareness. In the treatment of approaches I shall likewise have to virtually ignore such fields as psycholinguistics, semantics, general semantics, ordinary language, inahltsbezogene Grammatik, semiology, general systems theory, concept formation, et ., all fields of great importance for a general theory of culture, but the treatment of which would carry us too far afield. In offering bibliographies of work on culture and sample treatments of cultures, I could, of course, not be exhaustive. What I have done is merely cite, from my own collection, representative works on various cultures of otherwhen and otherwhere, with a guide to sources where further information might be found.

1.0 What is culture? The first question we must ask is naturally: What is culture? We need to know the nature of the subject we are discussing along with a taxonomy which will tell us what to look for. There are as many definitions of culture as there authorities in the field; fortunately we have a good survey of attempts to define culture (Kroeber and Kluckhohn 1952), and this, coupled with discussions of the term in various journals and by scholars of other persuasions (e.g., Eliot 1949), will show the teacher at least what the possibilities and problems are. Every teacher who wishes to discuss culture in his class ought at least to have read Kroeber and Kluckhohn, for there is probably no better introduction to the complexities of the question and it is in itself a culture shock for the culturally biased. Probably the simplest definition for the language teacher to adopt is this: Culture includes all those things which make the civilization of area x different from my own. This is, of course, not a classical definition and is unsatisfactory for a number of reasons, but it will work, and it really seems to be what a great number of authorities mean when they speak of culture, civilization, etc.

Knowing what a culture is does not, of course, enable one to work with it. In order to investigate a culture systematically, a necessary preamble to classroom discussion of the culture, one needs a taxonomy of things to look for and methods to use in looking for them. Such a taxonomy is provided by the Human Relations Area Files, and actual studies of many cultures are available in many libraries (descriptive brochures are available from HRAF, New Haven, Connecticut). The best chart for most cultural investigations and, at the same time, the best definition of culture is offered by HRAF's Outline of Cultural Materials (Murdock, et. al. 1971). One may get a good introduction into the study of culture by inspecting the Files in a large university such as the University of Illinois. Murdock's Ethnographic Atlas (1967) offers a substitute for those who are unable to get to a HRAF listing. These objective taxonomies should be supplemented by subjective studies, such as those gathered by Triandis (1972) and by more sensitive studies, such as those by Birdwhistell (1972) and Hall (1959, 1969), which take in such things as the use of space and the meaning of gestures and posture.

2.0 Bibliography. Where does one go to find out about culture? If one looks upon the Outline of Cultural Materials as an empty taxonomy which needs to be filled in for each culture, then one of the major problems for the teacher is the search for the information needed to fill it in. Here we run into a facet of our academic culture found in almost all academics, namely the reluctance to use reference tools. In spite of the time-saving nature of such tools, and in spite of the fact that the information is often obtainable only through their use, even the best of us finds himself reluctant to use his Winchell, and use of, even acquaintance with, the most common sources of information is rare in academe. This is a cultural bias every scholar needs to overcome, particularly the scholar who is entering a new field, where he needs a guide. The best such guide is that by Constance M. Winchell (1967), with its various supplements and the periodical up-dating in the journal College and Research Libraries. Here the teacher can find sources of information on most of the cultures of the world under "History and Area Studies" in Section D, and these will lead him to further sources of information.

The teacher who is armed with Kroeber and Kluckhohn (1952) and Winchell (1967) is well on his way towards an understanding of a culture.

2.1 Types of information sources. The teacher should particularly be on the lookout for bibliographies, guides, syllabi, etc. and should regularly scan the journals he controls for such information sources.

2.11 Bibliographies. Although they are almost always tedious to look through, the teacher must form the habit of searching bibliographies. Besterman (1955-56) is an excellent guide to separately published bibliographies and may be consulted to find materials on any subject. The scholar should form the habit of looking at each new issue of the Bibliographic index to check for new bibliographies which may be of use to him. There are bibliographic surveys for most culture areas, and these can be invaluable for a quick overview of available materials, particularly if the scholar is not familiar with the area or a particular aspect of its culture. The Oriental Studies Committee of the University of Arizona, for example, has published bibliographies on China, Japan and Korea, India and Sotheast Asia (Tregonning 1969). For many areas, there are periodical bibliographies, such as the Bibliographie ethnographique de l'Afrique sud-Saharienne. There are also usually guides to certain facets of a culture, such as that of Jean Sauvaget for the Muslim East (Cahen 1965), or of Caadle for the literatures of the East (1953).

2.12 Syllabi. For many cultures there exist syllabi, to which Mandelbaum (1963 a) is an excellent, if somewhat outdated, guide. The teacher should be on the lookout for such works as Varley's Syllabus of Japanese Civilization (1972) and Gentzler's Syllabus of Chinese Civilization (1972). Even if one does not wish to follow the syllabi, they often offer excellent hints.

2.14 Handbooks. There are also handbooks for many cultures, e.g., Hodge's Handbook of American Indians North of Mexico and Steward's Handbook of South American Indians. Such books as Murdock's Africa (1959) and Gibbs' Peoples of Africa (1965) function as first-order guides for the teacher. There are many series which print excellent books on various cultures. For classical culture, Cornell University

Press is publishing Aspects of Greek and Roman Life. Sometimes, one particular book will have dominated the field to such an extent that it has become a classic, e.g. Alwin Schulz' Das höfische Leben for Middle High German courtly culture or A. L. Basham's The Wonder that was India (1954). Joseph Needham's magnum opus, Science and Civilization in China, especially volumes 1 and 2 (1954, 1956), is indispensable for the areas of culture it covers.

2.15 Official handbooks. Many governments and government agencies offer official handbooks of the country studied. Germany Reports, by the German Press and Information Office is excellent, and French Culture Today, by the Cultural Services of the French Embassy, is outstanding. Seelye (1970) is a good example of the sort of things available from the Foreign Language Supervisor of each state. UNESCO has a number of excellent guides, e.g. International Guide to Educational Documentation. All of these handbooks have a tendency to cite official facts and only de jure opinions (see section 3.12.11, below), so that they frequently need to be interpreted.

2.16 Informal works. Works of a more popular or anecdotal nature should not be ignored. They may be good sources of information, and one may be sure that they have contributed to the student's knowledge of the country. Such works as Luigi Barzini's Italians, Margaret Mead's The American Character or Ruth Benedict's The Chrysanthemum and the Sword: Patterns in Japanese Culture, though not based on careful analysis and rather anecdotal in presentation, are valuable supplements to more exact studies.

3.0 Methods. Most of the methods needed in dealing with culture are really simply matters of common sense. Wide reading in a number of cultures, careful study of one's own and the target culture, plus a healthy scepticism provide the necessary ingredients for cultural study. There are many excellent guides to cultural study; the ones which come most readily to mind are: Lowie, Cultural Anthropology; Ralph Linton, The Tree of Culture; Kroeber, Anthropology and Anthropology Today; Walter Goldschmidt, Exploring the Ways of Mankind; Melville J. Herskovits, Man and his works, etc. Mandelbaum et al. (1963 a) offers good bibliography

on the subject. Also of great value are a number of collected readings, e.g. Walter Goldschmidt, The Ways of Mankind; Joshua A. Fishman, Readings in the Sociology of Language; D. Hymes and J. J. Gumperz, The Ethnography of Communication: Directions in Sociolinguistics. The best of these is probably D. Hymes, Language in Culture and Society, especially recommended because of its excellent bibliographical guides. A useful survey for language teachers is Dodge (1972).

3.1 Cross-cultural analysis. It should be obvious to any language teacher that the best way to analyze behavior for the purposes of teaching culture is contrastive analysis. This method, which has served us so well in language teaching, is also excellent for culture teaching. There are, however, several pitfalls for the unwary.

3.11 American culture. Before one can apply comparative and contrastive analysis, one must have something to compare and contrast with. Although the Outline of Cultural Materials (Murdock et. al., 1971) offers an excellent tertium quid and is useful for avoidance of cultural bias, one cannot expect the students to be familiar with it and must at any rate paint his statements about the target culture against the background of American culture. This entails a knowledge of American culture, a knowledge which no teacher should take for granted, either on his part or that of his students. The diversity of American culture should be stressed, and the teacher should be careful not to make the assumption that his own cultural patterns and values are universally or typically American. Just as many people think that their particular accent is 'standard American', so do many think that their cultural patterns are the most common. A good antidote against such cultural bias is to study some particular American sub-culture, e.g. for a person from a mid-Western urban center study of Southern Appalachian culture, or for a person from the rural South a study of the culture of New York City or Chicago. Probably the best book for investigating American culture, though now somewhat outdated, is Robin M. Williams, Jr., American Society: a Sociological Approach (1960).

3.12 Frame of reference. In comparing cultures, it is important to keep in mind the frame of reference of the items compared. For example, it

would be completely wrong to compare the German Gymnasium student to the American high school student in determining the efficacy of the two school systems, since most Americans go to high school, but only about ten per cent of the German student population attends Gymnasium. One must be careful to observe the function and the cultural ecology of a trait in isolating it for study or comment. Thus, for example, wine drinking in Biblical times cannot simply be equated with wine drinking in American society, since wine was the common drink in the Jerusalem of Christ's day, for example, whereas for many Americans and subcultures, wine is an 'alcoholic beverage'.

3.12.1 De jure, de more, de facto. Three things which must always be kept in mind in the study of culture and reports concerning culture are the de jure, de more or de facto nature of most cultural statements, even those made by the members of the culture themselves. It can be most disconcerting and even false if de jure statements about one culture are compared with de more statements about another.

3.12.11 De jure. It would be a simple matter to effect a comparison of German and American table habits, for example, by merely taking Emily Post's Etiquette and comparing it to the German Knigge. One would find that Americans tip the soup bowl away from them and that Germans sip from the end of the spoon; that Americans keep one hand in the lap, but that Germans do not, etc. None of these things would be true, they are examples of pre- and proscription, but what is legally, de jure, true, is not always really, de facto, true. In fact, many investigators feel that a patterned evasion of de jure norms is universal, perhaps even necessary (Edelman 1964: 44 ff.; Williams 1960: 372 ff.). Care must be exercised in citing official statistics and semi-official normative statements about a culture.

3.12.12 De more. The de more side of culture is what people customarily say about it. This must never be ignored, for people's attitudes about their own culture form a part of their cultural heritage and are culture traits in themselves. De more statements are usually involved in ideal types and in national character, but they can be quite subtle. People frequently act upon their de more expectations. In Germany, for example,

Bavarians are often said to be ein grober Menschenschlag 'a coarse race', and the stereotype of the loud, boisterous Bavarian leads one to expect Bavarians to be loud and boisterous and Bavarians frequently try to fit this image, another example of nature imitating art. Again, one must be careful to label de more statements as what they are, one must not expect them to be factually true, must not expect every Bavarian or even many Bavarians to be loud and boisterous.

3.12.13 De facto. The most difficult thing to determine in the study of culture is what is really true, for people's statements about what is true have a tendency to be self-fulfilling, as we have just pointed out. Just as the naive native speaker of a language is not aware of what is going on when he is speaking, the naive native is often unaware of his own culture. The teacher can probably avoid being overly guided by the de jure and the de more if he follows the Outline of Cultural Materials (Murdock et. al., 1971) and has a chance to observe the foreign culture first hand, but often one is at the mercy of de jure and de more statements, as in the case of a past culture. Thus, Alwin Schulz' Das höfische Leben offers a picture of life in medieval Germany derived from literary sources, probably the best we can do; but imagine a book on contemporary American culture based on Broadway plays or television dramas! One must realize when he is dealing with de jure and de more statements rather than facts and take the proper precautions.

3.12.2 Ideal type and national character. Most statements of a cultural nature are taken by their proponents to be Aristotelian, that is, to be either true or not true. When cultural statements about groups are made, it is usually assumed they are statistically valid, and that one can assign individuals to these cultural groupings with a fair degree of success. An example of what is really true of most naive groupings may be seen in the use of the term 'student' in the public press during the student unrest of the late sixties and early seventies. The stereotype of the male student was that of a wild-eyed radical, bearded, with his red book or his Hesse in his hip pocket, etc. The fact that most students did not fit the stereotype was not usually taken into consideration, for such labelings usually involve what sociologists have called ideal

types, which are not based upon statistics and which are almost invariably non-Aristotelian. It is well for the teacher to remember that most social groupings, both in the case of native taxonomies and those imposed by the student of the culture, fall under Max Weber's definition of ideal type (Hempel 1965: 155 f.):

> An ideal type ... is a mental construct formed by the synthesis of many diffuse, more or less present and occasionally absent, concrete individual phenomena, which are arranged, according to certain one-sidedly accentuated points of view, into a unified analytical construct, which in its conceptual purity cannot be found in reality; it is a utopia, a limiting concept, with which concrete phenomena can only be compared for the purpose of explicating some of their significant components.

Statements about national character are notoriously inadequate as Aristotelian concepts, but are certainly admissible, where ascertainable, as evidence of people's attitude towards other cultures. It is important for the teacher of Japanese culture to realize that Americans think of Japanese as polite, industrious, law-abiding, etc.

Some generalizations about the target culture may not be of the nature of ideal types. Thus, Japanese culture, as called to my attention by Professor Joe Ree of Florida State University, has a strong tendency to move from the general to the specific, citing dates by beginning with the year, addresses beginning with the country and the city, counting change by handing one the bills first, the coins last, etc. It is not generalizations which must be avoided, it is hasty generalizations.

3.13 Attitude towards the culture. It is quite natural for one to present the target culture in the most favorable light, and there seems to be little reason not to do so. Comparisons have a tendency to be invidious, however, and one should as far as possible avoid value judgments about one's own or the foreign culture. Above all, one should avoid romanticizing the culture one is discussing, for students are quick to see that this is being done. If American anthropology has any one fault, it is this; the continual search for the strange and sensational in a culture, for the lost colony, the people untouched by the outside world,

etc. This has led to such outlandish things as fanciful translations of words in American Indian languages as 'as water, or springs, whiteness moves downward' for a 'dripping spring' (Whorf 1956: 241) or to romanticized statements such as the following (Hollander 1945: 12):

> The person who first spoke of the camel as 'the ship of the desert' hit on a short cut for saying: "just as the ship traverses the watery wastes of the sea, steadfastly surmounting its billows, likewise the camel plods through the sandy waste, unfalteringly climbing dune after dune."

3.14 Cultural change. One of the things most commonly ignored in the treatment of foreign cultures is the rapidity of cultural change. Statements which were valid about a culture five years ago may no longer be valid today. Even such relatively stable traits as the use of honorifics or forms of address are subject to rapid change under the right conditions. Thus, the statements made in most textbooks as to the use of Sie 'polite you' and du 'familiar you' in German are no longer true, though they had remained stable for a hundred years. The teacher must be on the lookout for unstable pockets of culture; a good guide is provided by Steward and Shimkin's "Some mechanisms of sociocultural evolution" (1962) and the reader by the Etzioni's on Social Change (1964) provides a survey of cultural change. Where a society is in flux, as, e.g., American society in the seventies, this is a cultural trait and should be noted.

4.0 Presenting the target culture. Once the teacher's study of the culture is completed, there remains the problem of how to present the culture to the student, what to present, and in what sequence. Much of this will of course depend on the teacher's philosophy of education, the formality and informality of his approach to pedagogy, and the other goals of the class. In a strictly linear and algorithmic approach such as programmed learning, cultural statements cannot have a great deal of subtlety and cultural traits which are not Aristotelian in nature cannot easily be used. If cultural understanding is to be engendered in the student, a more non-algorithmic, non-Aristotelian approach is needed. All strictures as to motivation, timing, energy, etc. which apply to

good teaching apply also to the teaching of culture, but there are some which particularly apply to the teaching of culture.

4.1 Kinesics. If under kinesics we include all forms of gesture and posture, it is obvious that this is a part of the culture which impinges directly on the communication process (Birdwhistell 1972) and must be taught. It is, however, much like intonation: some things can be taught by being referred to overtly, but it is best taught by examplification. If the students cannot observe the target culture directly, the teacher must provide surrogates in the form of movies, slides, film strips, etc., but he should also try as much as possible to adopt the postures, body attitudes, etc. of the target culture, to look like a member of the target culture. Just as it is easier for a foreigner with a foreign accent to teach pronunciation, intoration and the like because he exhibits them in the familiar surroundings of English, so it is easier for the foreigner to teach kinesics by example, especially those things which are difficult to pin down. The American teacher should try to exhibit the target culture as much as is commensurate with his own sense of propriety and ability at mimicry. Even writing habits should be foreign, e.g. the 7 'seven' and the 9 'nine' of the West European. In discussing kinesics, one must be sure to remember that many of the more important cultural traits cannot be easily isolated and discussed, but must be exemplified.

4.2 Culture clash. One of the most salient features of a culture and therefore most easily taught is that which offers a direct clash with our own culture. It is useful to insert such things early in the course in order to emphasize the 'otherness' of the target culture. Thus, for example, European eating habits, where the knife and the fork are not switched during eating, form an obvious clash, well known from spy movies and the like. Gestures which are innocent enough in one culture may have meaning in the other culture and lead to many anecdotes. The Italian looks as if he is saying "come here" when he waves "bye-bye", gestures which are obscene in some cultures are not even gestures in others, etc. In matters such as the use of space, one cannot always be so definite, but it is often maintained that Arabs wish to feel one's breath on the face when in close conversation, so that clash in proxemics

is quite possible. The hand one shakes with can be important, even the way one faces when going down a row of seats in the theatre. The point is, mild taboos and culture clash can be extremely valuable as a mode of presentation of the target culture.

4.3 Realia and aids. If one lived in the best of all worlds, we would have life-sized replicas of restaurants, for example, in which to st ge dialogues illustrating the culture, as does the Defense Language Institute in Monterey, California. Since we do not live in such a world, the teacher is often forced to use his own ingenuity in providing props. An invaluable aid in creating visuals of all kinds is Minor and Frye (1970). Here one will find out how to produce any kind of two-dimensional visuals. Another fine source is Brown, Lewis and Harcleroad (1969), where one will find information on all sorts of audio-visual techniques, even including computer aided instruction. Particularly important is Chapter Six, with addresses where inexpensive instructional materials may be obtained, including a bibliography of bibliographies on free and inexpensive materials. As far as realia are concerned, the teacher should routinely keep even such things as menus, coins, theatre tickets, magazines, ads, anything which will make the foreign culture more vivid for the student. One should not despise such things as toys and models; one can teach medieval armor much more quickly and more meaningfully with a model of the "Black Knight", by dressing it and undressing it several times, than he can by verbalizing about the subject.

4.4 Films. A variety of films may be available illustrating the target culture. Besides the usual advice on checking the projector, etc., let me add one other piece of advice. The class must be prepared for the film if maximum benefit is to be derived from it, and there should be a post film discussion. The teacher must, of course, preview the film and prepare a handout for the class. Many films have a detailed description accompanying them when sent from the distributer, and this may be used in drawing up such a handout.

4.5 Sequencing and blending. The language teacher is first and foremost a language teacher, and he must never lose sight of his primary goal. Teaching language is, of course, teaching culture, and the teaching of

forms of address already provides an entry into the foreigness of the culture in many cases, but the teacher will naturally wish to introduce overt statements on the culture into the classroom at some point. As to where, how much, how frequently and in what form, no hard and fast answer can be given, and authorities vary from a 'no culture at all' stance to a 'replace the language teaching by culture' stance. Although one cannot give positive answers, a few caveats may be in order, along with a discussion of some models. From the beginning, the student should be remindid both overtly and subtly that he is studying a foreign culture; the teacher should exemplify the culture as much as possible, the realia should be foreign, the atmosphere should be as foreign as is in keeping with good classroom procedure. In teaching culture, one should avoid a sledgehammer approach, but immersion is a good technique where it can be used. The textbook should be chosen, mutatis mutandis, for its illustrations of the target culture.

4.51 Subtlety. The teacher should avoid offering examples which require a close analysis of the target culture, or where the distinctions are extremely fine, as in the case of body language. Such things are best taught subtly, by exemplification, film, observation, etc. Occasionally, a story illustrating such a subtle distinction may be told as an interest getter, but it is better to remain in the mainstream. Just as one does not wish to teach subtle distinctions in grammar before the core of the language has been taught, one should avoid spending time on recherché cultural topics before the major parts of the culture have been taught.

4.52 Sequencing. There are no 'graded texts' in culture, so that the teacher is on his own in deciding the sequence of presentation. It would seem only natural to have the cultural discussions flow out of the situational contexts used (e.g. in the dialogues, if there are dialogues). Even in a four year sequence, the culture could not be taught in toto, so that a great deal of selection is necessary, as it is in the choice of situational contexts for dialogues. One should certainly concentrate on teaching those cultural traits which offer the most clash with the source culture and particularly those which would transgress even mild taboos in the target culture. Of course, the material introduced and its sequencing

will depend to a great extent on the purpose of the course and the interests of the clientele.

4.53 Cultural lectures. One model which has been used successfully includes the setting aside of one hour each week for a particular lecture on the culture. It requires a great deal of coordination and firm direction, but it is useful to have guest authorities lecture at such sessions. One must insist that such a guest lecturer not go into too much detail in his specialty, that the students are prepared beforehand, that he has a prepared text, and that there be a question and answer session. The teacher must prepare questions in case there are none, and it is often useful to have several of the better students primed with questions in case things lag. Where there are several sections of a language, the cultural lecture represents an economical way of handling culture, since many sections can be brought together into a lecture hall.

4.6 Testing. The teacher must remember that in many learning situations that which is not tested is not taught (learned). Although most language tests will involve culture and therefore test it covertly, it is important to have clearly designated culture tests. The MLA Foreign Language Proficiency Tests for Teachers and Advanced Students offer an example of the type of thing which can be done with a multiple choice test, and the various editions of the Mental Measurements Yearbook offer reviews of standardized tests available. It is assumed that any teacher will know a modicum of statistics and be familiar with the five ingredients of a good test: administrability, scorability, economy, reliability, validity (I have listed them in the reverse order of importance).

5.0 The importance of teaching culture. The language teacher has a unique opportunity to be of service to his fellow man in the teaching of language and culture, to dispel fear of and dislike for the otherwhen and the otherwhere. He must always attempt to present a sympathetic view of the target culture, without being an advocate of it; he must present a sympathetic view of his own culture without being an advocate of it. Just as various languages are neither better nor worse, so are other cultures neither better nor worse, just different. It is easy to laugh at the "naiveté" of a culture one does not understand, as when we find that

medieval man thought that the etymology of cadaver was "caro data vermibus" (flesh given to worms) or fenestra 'window' was "ferens nos extra" (taking us outside), and such laughter is not bad, as long as it does not contain a hidden sneer. A mode of thought such as medieval etymological speculation which exercised the best minds of the Western World for two thousand years is not to be sneered at or marveled at, it must be understood.

The study of the foreign language and culture, if correctly presented and pursued, can be a mind expanding experience for the student, can lead to an understanding of and, hopefully, a tolerance of other ways of being and thinking. Ours is a high calling, an opportunity to be of service, and it behoves us to direct our intellectual and spiritual forces towards this goal. The teacher of language and culture should be studying new languages and new cultures all the time, while at the same time continuing to renew his knowledge of his own and the target culture. As Luther put it: "Einen fleissigen, frommen Schulmeister, oder Magister oder wer es ist, der ... treulich zieht und lehrt, den kann man nimmer genug lohnen und mit keinem Gelde bezahlen." I hope that this discussion may have helped in some small way in the attainment of the goal of being worthy of this high calling.

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